

From Augustine to Anglicanism: The Anglican Church in Australia and Beyond

Proceedings of the conference held at St Francis
Theological College, Milton, February 12-14
2010

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Introduction

This volume represents a selection of the papers delivered at the 'From Augustine to Anglicanism' conference held at St Francis Theological College in Brisbane in February 2010. The conference from which these papers are derived was open-themed, but as the title indicates, overall our intention was to offer scholarly interrogation of the origins, development and worldwide dispersal and influence of the *Ecclesia Anglicana*. The conference presentations covered a wide spectrum of Anglican studies, from the British Church at the time of the Venerable Bede, through its reformations in the sixteenth and seventeenth centuries to the Anglican Church in twenty-first century Australia. Consequently, the papers survey the Anglican Church in the British Isles, Australia, North America, Africa and New Zealand, nations where the British Church, after the English Reformation, exercised cultural, linguistic, spiritual and political influence.

The prospect of holding a conference devoted to Anglican Studies generated considerable excitement in the academic community; it is rare that an entire conference in Australia is given over to the Anglican Church. Although the conference is open-themed, as the abstracts and then full papers arrived, it became clear that many participants had chosen to situate Anglican studies within a much broader context, selecting topics of capital significance to Australian history (including the First Fleet, ANZAC Day, the Cold War, the history of public education, Indigenous interaction with white culture, the expansion of colonial settlements and the Whitlam government among others) and exploring the contribution of Anglican perspectives to these events and in turn reading these events from the point of view of the history of the Anglican Church. The papers at this conference are an opportunity to explore themes which engage with a world of more than just immediate significance to Anglicans and Anglican scholars. Indigenous history, the impact of missionaries on cultural frontiers, gender studies and other fields all appeared during this conference in fresh guises, viewed from the perspective of the significance of the Anglican input to these areas and written with the archival and historical resources of the Anglican Church.

This conference also indicates the current strength and vitality of Anglican Studies in Australia, even though the mainstream historiography of Australian history, especially major set pieces of national significance, such as the ANZAC legend, tends to ignore the contribution of the Church of England and then the Anglican Church of Australia to the formation of national identity. Nor is the history of the Anglican Church often considered in relation to the general trajectory of Australian history. In contrast the Roman Catholic Church in Australia has never lacked interpreters, not least because of its involvement in other much-discussed episodes of Australian History, such as the 1916 Conscription Referendum, the development of Cold War Politics and the splits in state and federal Labor in the 1950s. In these circumstances

and others, Roman Catholicism earned its place in the academic mainstream of Australian studies.

It is only relatively recently that scholars have been inclined to look seriously or systematically at the history of the Anglican Church as it interacted with broader currents of Australian historical development or to consider how Anglicanism interacted with broader elements of Australian society. It is also only relatively recently that historical writings on the Anglican Church in Australia have moved significantly beyond the realm of the important but (dare we say it) sometimes internally focused parish histories, diocesan commemorations or local historical societies and into the mainstream of Australian history to consider how the Anglican Church worked within a broader national context. The papers at this conference acknowledge this lacuna in the historical consciousness and engage with its implications, stressing for instance the overlooked attention to the Anglican Church during Cold War scares or the seminal influence of Anglican religiosity in formulating Australian and New Zealand ANZAC Day commemorations. In addressing these themes, the scholars in this volume have worked within a number of disciplines and methodologies, including theology, biography, sociology and the History of Ideas.

In reading this volume, you may disagree with some perspectives and be impressed by the insights of others. This was always our intention. As Sir Francis Bacon wrote in 1605 amid the days of turmoil and tumult that accompanied the *Ecclesia Anglicana's* challenges in getting to know itself and define its identity:

For it is the true office of history to represent the events themselves together with the counsels, and to leave the observations and conclusions thereupon to the liberty and faculty of every man's judgment.

We trust that you will enjoy sharing our journey of many centuries, characters, groups and nations as much as we have enjoyed and been humbled by the breadth of scholarship and topics offered to us.

Marcus Harmes
Lindsay Henderson
Gillian Colclough

February 2010

List of Contributors

Gail Ball graduated Master of Theology and PhD from the University of Sydney. Since then she has produced and given courses on varying topics, always with some religious component, for the so-called University of the Third Age in different parts of Sydney.

Alan Cadwallader lectures at the Australian Catholic University. His major research interests include the Pauline Letters and other New Testament texts, nineteenth century biblical criticism, critical theory and biblical interpretation and Bishop Brooke Foss Westcott. Recent publications include articles on Brooke Foss Westcott and the Syrophoenician women.

Thomas Campbell researches and publishes on a wide range of subjects, including a book and several articles on Australian Anglican history, Anglican religious communities in Australia, New Zealand and the South Pacific, and late 19th century NSW political history. He currently is working on a history of the Catholic diocese of Armidale NSW for completion in late 2012, the 150th anniversary of its formation.

Gillian Colclough has a PhD in History from James Cook University and now lectures at the University of Southern Queensland. Her interests encompass proverbial literature in seventeenth century England and the effects on the ordinary person of accelerated social, scientific and political change, with an emphasis on events affecting women and children.

Rod Fisher, who founded the Applied History Centre at the University of Queensland, is known for his research, writing and publication on local history and heritage and his earlier research into the Inns of Court in sixteenth-century London. His latest work for the Sesquicentenary is *Boosting Brisbane: Imprinting the colonial capital of Queensland*.

Ruth Frappell is a Research Fellow at Macquarie University and a past president of the Royal Australian Historical Society. She has been a contributor to the *Australian Dictionary of Biography*, since 1968 and to the *New Dictionary of National Biography* (Oxford) and has lectured at Macquarie University and been a research fellow in History at Macquarie University since 1996. She is a member of editorial board of the *Journal of Religious History*, editor of *Anglicans in the Antipodes* (Connecticut, 1999) and contributor to *Anglicanism in Australia* (ed. by Bruce Kaye).

Barbara Harmes lectures in Communication Studies at the University of Southern Queensland. Her primary focus is facilitating international students to access academic discourses. Her doctoral studies were in 19th Century *fin de siècle* British social mores, especially examining Walter's *My Secret Life* and the trial of Oscar Wilde. She holds qualifications from both the University of Southern Queensland and the University of New England.

Marcus Harmes lectures in early modern European history at the University of Queensland and church history at St Francis College. His most recent publications are articles on historiography and English church government in the *Journal of the Australian Early Medieval Association* and *Parergon*.

Jennifer Harrison is associated with postgraduate History at The University of Queensland, where she completed doctoral studies in Tudor history. She was Queensland researcher for the *Australian Dictionary of Biography* for over twenty years. Jennifer has lectured and published widely mainly on convicts and immigrants. Currently she is a member of the Public Records Review Committee of Queensland State Archives and last year edited the *Brisbane Anglican Companion*.

David Hilliard is an Associate Professor in the Department of History at Flinders University where he taught for many years. He is also an associate editor of the *Journal of Religious History*. He has published widely on the history of Christian missions in the Pacific Islands, the religious and social history of Australia and the history of Anglicanism.

Jonathan Holland is a graduate of the Universities of Oxford and Queensland and is an Anglican Assistant Bishop in the Diocese of Brisbane. Before 2006 he was a parish priest, serving in the dioceses of Perth, Sydney and for the last 16 years in Brisbane. He is married to Kerry, with three young adult children. In 2007 he was awarded a PhD on the history of the diocese of Brisbane from 1950 to 1970.

Greg Jenks is Academic Dean at St Francis Theological College, Brisbane and an Academic Associate in the School of Theology at Charles Sturt University. His primary discipline is biblical studies and his research interests are focused on historical Jesus studies and Christian origins. He is a Fellow of the Jesus Seminar and a member of the international consortium excavating at Bethsaida in Israel.

Alexander Kidd completed a masters in Anglican Church History at the University of Queensland and in 1995 received his doctorate at the same university. His thesis examined the Brisbane episcopate of St Clair Donaldson. He is currently involved in archival work for the Anglican Church.

Gordon Lilley completed an MA in Asian Studies at the Darling Downs Institute of Advanced Education and from 2004-5 completed an MA in Studies in Religion at UNE. He has worked in the Indigenous Unit at the University of Southern Queensland and in 2007 he began Doctoral Candidature at UNE, on the writings of John Shelby Spong

Craig McBride is a theologian completing a masters degree through Griffith University. He is former a Primary School Teacher and School Principal.

John Mackenzie-Smith is well-known as an historian of Queensland history. He has been active with the Brisbane Historical Group. Among his

publications are *Brisbane's Forgotten Founder: Sir Evan Mackenzie of Kilcoy 1816-1883* (1992) and *Moreton Bay Scots 1841-5*, charting the Scottish Presbyterian settlers of Kilcoy.

John A. Moses is former Head of the Department of History at the University of Queensland. He is a graduate of the University of Queensland, and the German Universities of Munich and Erlangen (1961-65). He has published widely on modern German history, colonialism in the Pacific, the historiography of the Great War, Anzac commemoration, the Church Struggle in the Third Reich and in the post war German Democratic Republic. Most recently he published *Reluctant Revolutionary: Dietrich Bonhoeffer's Collision with Prusso-German History*, 2009. He is currently a Professorial Associate at St Mark's National Theological Centre in Canberra, and is working together with Dr George Davis of Dunedin on a joint project on the history of Anzac commemoration in both Australia and New Zealand.

Ronald Nicolson is retired Professor of Religious Studies at the University of Natal and retired Dean of the Faculty of Humanities. He has written several books, largely on the issue of HIV/AIDS and other ethical issues, and a range of journal articles ranging widely in subject matter.

Sheilagh O'Brien has just completed her BA (Hons) in History at the University of Queensland. Modern South African cultural history, particularly Afrikaner history, is her primary focus. Other research interests include witchcraft in early modern France, gender in urban London in the Victorian era, and Irish nationalism.

Robert Philp completed a BA at the Capricornia Institute of Advanced Education, an M.Litt at UNE and completed his PhD at Central Queensland University. His research focus has been the history of the Anglican Church in North Queensland. For many years he has been associated with the Diocese of Rockhampton.

Travis Robertson is a postgraduate research student in the School of History, Philosophy, Religion and Classics at the University of Queensland. His current research interests relate to the relationships between texts, religion, the self and emotion in early modern England.

Mavis Rose is well-known as a commentator on Anglican issues and is author of *Freedom from sanctified sexism: women transforming the church* (1996). She completed her doctorate on Anglican history at the University of Queensland.

Doris le Roy is a PhD student at Victoria University, Melbourne. Her BA (Hons) thesis concentrated on the visit to Australia of the 'Red' Dean of Canterbury, Dr Hewlett Johnson, for the Australian Peace Congress in 1950. As a lifelong member of the Anglican Church, the subject of the Anglican Church and its attitude to Communism has created an interest that has translated into PhD research.

Barry Shield was educated at the Universities of Queensland, New England and Kent. His research there combined gender-based and sociological explorations of the significance of masculinity in the Australian Church. He has served as a priest in the Diocese of North Queensland from 1984 to 1990 and in the Diocese of Brisbane from 1990 to the present.

Geoffrey Troughton is a lecturer in Religious Studies at Victoria University of Wellington where he teaches courses in religion in New Zealand, and global Christianity. His research focuses on social and religious history in New Zealand, including, currently, a chapter in a forthcoming book on the Anglican Diocese of Auckland.

David Wetherell is Honorary Fellow at the School of History, Heritage and Society at Deakin University. His major work is *Reluctant Mission: The Anglican Church in Papua New Guinea 1891-1942*. His edition of *The New Guinea Diaries of Philip Strong* was published in 1981. Apart from articles in international journals on Christian missions in the South Pacific, Dr Wetherell wrote the biography of an Evangelical missionary *Charles Abel and the Kwato Mission of Papua New Guinea 1891-1975* (1996).

Robert Withycombe is a graduate of Sydney, London and Cambridge Universities. He is Senior Fellow at the St Mark's National Theological Centre, Canberra, where he has lectured in Church History for the Charles Sturt University's School of Theology. He has published numerous books and articles on Australia's religious history.

Susan Mary Withycombe graduated with honours in Mediaeval English from the University of Sydney and completed a Master of Arts degree from the University of New South Wales. She has a PhD in History from the Australian National University. She has research interests in Mediaeval Literature and Church History, and in modern Australian local and social History. She has published a number of books, including a history of the parish of St Mark, Darling Point. At present she is writing a history of Canberra for the centenary of the city in 2013, and teaching Mediaeval Church History for Charles Sturt University.